

The revisions and expansions to the TNTCR will make it once again one of the most essential advanced reference works for NT textual criticism—a place it will likely hold for at least another fifteen years. The only lament is that its rather steep price will limit its availability to the shelves of large research libraries, rather than the personal libraries of individual scholars.

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Kraft, Kathryn Ann. *Searching for Heaven in the Real World: A Sociological Discussion of Conversion in the Arab World*. Oxford: Regnum Books International, 2012. 101 pp. Paper, £13.19.

Readers interested in the process of conversion from one faith to another will be thankful for this small volume written in the Muslim-Christian context. The author is a serious sociologist. The book comes highly recommended by noted authorities in Islamic studies and missions.

In many books, the introductory chapter merely sets the stage for what is to come. Kraft's introduction, however, is both a serious study of conversion from a scholarly perspective *and* it lays a foundation for subsequent chapters. It is by itself worth the price of the book.

In explaining the causes of "conversion" (in itself considered a questionable term by the author), it becomes apparent that while relationships are a frequent cause of conversion, this is not universal. There are too many cases of "secret" conversions that last in secret for years. So while causes for change are numerous, it is interesting to note the frequency of dreams and voices directing Muslims to *Isa* (Jesus) or to the Bible.

In chapter 2, "The Perfect Researcher," Kraft explains her motivation and qualifications. For example, she is fluent in Arabic and has lived in Arabic-speaking countries. She is also an outsider in a society that can be very closed and suspicious of its own. The chapter is an interesting window into serious cross-cultural and cross-faith research, with a multitude of relational equations possible. The author's own self-consciousness is best seen when she writes:

I was working on this project with a community that had no interest in being treated as the 'other'. Their frequent reminders that I was an outsider, were partly an expression of autonomy. Indeed, it is not my intention for this project to contribute to the heritage of Westerners discussing exotic indigenous communities amongst themselves, using Western paradigms.

Kraft's detailed description of *tawhid* ("the perfect unity") will rattle the uninitiated, highly individualistic Western reader. In essence, this oneness pervades all of Muslim life and thought. ALL! This sense of oneness works itself out in the unity of belief and practice. The Enlightenment gave the West a bifurcated world in which belief and practice exist on separate planes. This intellectual revolution never happened in Islam, thus "religion is not only one with the details of an individual or family's lifestyle, it is also one with governance in what is considered by many Muslim clerics and political leaders to be the ideal Muslim society" (40).

This concern for *tanbid* frequently carries over into the new Christian consciousness as Muslim Background Believers practice the same conservative conformity in their new faith orientation. In other words, the faith may change, but the lifestyle may not. Often, the rejection of the Muslim lifestyle leaves an emotional vacuum. Open conversion creates serious difficulties with existing family and Muslim friends as the old lifestyle is maintained in parallel with a newer lifestyle.

That this concern for *tanbid* carries over into the community is to be expected. "Rejection of Islam is taken by many Middle Easterners to be a rejection of the Muslim community . . . a key contributing factor to the problems faced (by many)" (50). For this reason, one of the most difficult aspects of Muslim-Christian conversion is the lack of *ummah* ("community") and the suspicion and distrust converts face from Christian Background Believers. This problem cannot be overestimated.

Chapter 5 raises an issue familiar to the reviewer, himself a Christian convert. The new believer expects to be brought into a community of saints in which all are expected to be loving, patient, and almost perfect. At the very least, there should be a strong sense of unity, almost to the point of conformity. For Muslim Background Believers, however, the sinful disharmony of believers is a serious letdown. Interestingly, while the Muslim *ummah* may have serious cracks and divisions (e.g., Sunni and Shiite), until recently these existed without being consciously noticed.

The author moves on, in chapters 7 and 8, to address issues pertinent to missionaries working among Arab-speaking Muslims such as building a new community in a new faith setting, how new believers can and do relate to their families and the larger community, and levels of acceptable deviance. She details several levels of change and the frequent urge of new converts for extreme separation from their past faith and lifestyle.

I wish there would have been more coverage of Insider Movements in the book; however, these are rarer in the Middle East than elsewhere and frequently difficult to detect or to make contact with. Nevertheless, in spite of these problems, Insider Movements can provide an answer to many of the difficulties attached to open change. This book is recommended for academics and missionaries working among Muslims or preparing others to do so. Sociologists will enjoy the new setting for familiar themes.

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Mora, Carlos Elías. *Dios defiende a su pueblo: Comentario exegético de Daniel 10 al 12* [God Defends His People: Exegetical Commentary of Daniel 10–12]. Mexico: Adventus–Editorial Universitaria Iberoamericana, 2012. xvi + 252 pp. Paper, \$15.00.

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